

# THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

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*“How will I feel, or you, when called before the judgment seat, if someone shall point to me, or you, and say: ‘If it had not been for the actions of this man or this group, I would have received the truth; but I was blinded because they, professing to have the light, did not live it?’”*—JOSEPH FIELDING SMITH.

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No. 31, Vol. 96

Thursday, August 2, 1934

Price One Penny

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## STANDARDS OF TRUE CHRISTIAN LIVING

ELDER RICHARD R. LYMAN  
OF THE COUNCIL OF TWELVE

. . . . .

IT is now more than a hundred years since the Church of Jesus Christ was organized in these last days by the Prophet Joseph Smith. I am wondering how nearly, with what degree of accuracy, the deeds, the conduct and the lives of our Church members agree with the exalted standards, the principles and ideals of this, the Church of the Master. Are we doing genuinely, conscientiously and faithfully the will and carrying out the wishes, instructions and desires of our Father which is in heaven?

I am going to undertake to draw to your attention a few of the standards of the Church with the hope that each of us for himself will conduct an examination and find out whether or not his life and conduct satisfy these standards and requirements. If our lives do not, perhaps we may be induced to try harder to be better and to do better, especially if we have a deep conviction and realization that “the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.”

And how are we to be able to sit in judgment on ourselves, to tell whether or not our acts and conduct, our sense of guilt, will bring into our souls sorrow and regret, yes, a feeling of anguish and remorse? Concerning this matter, St. John in the Book of Revelation says:

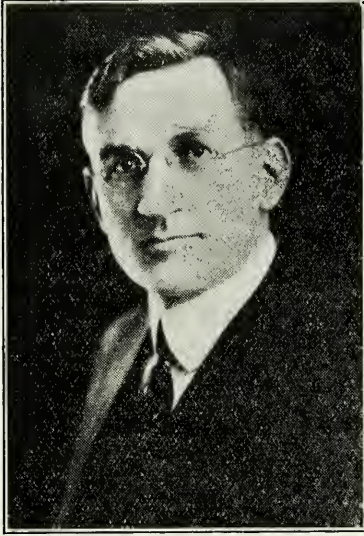
And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the book, . . . every man according to his works. (Revelation 20: 12, 13.)

Thus it is stated clearly that we are to be judged by our works, by our accomplishments, by what we do and not wholly or

primarily by what we say. Concerning this important matter Jesus the Son of God Himself has said :

Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven. (Matthew 7 : 21.)

It is what we do, it is what we are, it is our actual accomplishments that are going to count most. As I think of these things, I cannot help but wonder if it is possible that even here in our own Church there are some who actually draw near to the Lord with their lips but in their hearts and in their actions and conduct they are far from Him. It is not words alone, it is not utterances of the tongue only that count, for to paraphrase slightly those impressive words of the Saviour, it is not every one that saith Lord, Lord, who shall enter into the kingdom of heaven ; but he that doeth the will of the Father which is in heaven.



ELDER RICHARD R. LYMAN

With these preliminary remarks in mind, let us now at the end of a hundred years of our Church activity, apply a few practical tests to ourselves and find out whether or not we are actually believers in the Gospel of Jesus Christ, if we are genuinely converted, and if we are

really living in accordance with the teachings and standards of the Gospel. On this occasion I propose to submit for your consideration only three of our many Church standards and teachings. I do this with a hope that by applying these to our own lives and conduct, some of us, perhaps finding ourselves not measuring up to one or more of these three standards, may resolve to struggle a little harder and make our lives and conduct better.

Our 13th Article of Faith begins with the words: "We believe in being honest." Measured by this first standard, about which I wish to speak, how many who are familiar with us, members of the Church of Jesus Christ of Latter-day Saints, how many who know and who are familiar with our doings and our conduct have a genuine conviction that we are "absolutely honest," that we are living in strict and close conformity with this important requirement, this fundamental teaching of the Church?

It has been said of Abraham Lincoln by Morse, the historian, that "his chief trait all his life long was honesty of all kinds and in all things ; not only commonplace, material honesty in dealings, but honesty in language, in purpose, in thought ; *honesty of mind*, so that he could never even practise the most tempting of all deceptions, a deceit against himself. This pervasive honesty was the trait of his identity, which stayed with him

from beginning to end, when other traits seemed to be changing, appearing or disappearing, and bewildering the observer of his career. All the while the universal honesty was there." *American Statesmen*, Vol. XXV, p. 20—Morse.)

During all of his days, even from his boyhood in the Kentucky cabin, through to the end of his life in the White House, Abraham Lincoln was known by his intimates as "Honest Abe." But as honest as was Lincoln, I have said repeatedly, in public and in private, that he was no more frank, no more honest, and no more conscientious in his life and in his dealings with his fellowmen than is our own President Heber J. Grant. Like Lincoln, President Grant's outstanding and unchangeable quality, that from which he, in his life and conduct never varies, is absolute honesty.

This absolute honesty in word, in deed, in thought, has been also the outstanding characteristic in the life of every president of the Church. These men so lived and so conducted themselves that they had nothing to conceal. Their lives were like the contents of an open book. Such men say what they mean and mean what they say. Their outstanding characteristic is dependability.

**A**RE you, who read these words, as honest as was Lincoln? Are you as honest as President Grant is, and as other presidents of the Church have been? Or are we, some of us even members of the Church, inclined at times and under some unusual conditions to say with our lips what we do not feel or believe or know deep in our inmost hearts to be the truth? In other words, are we honest, absolutely so?

Do you think, for example, that if a careful examination were conducted that we could find any among us who have robbed anybody? Remember it has been said of a whole nation, "Ye have robbed God." And when the people of that nation exclaimed, "Wherein have we robbed thee?" the answer came promptly, "In tithes and in offerings." (Malachi 3: 8, 9.)

Among us are there some who have not settled in full with the Lord? Are there some who have not paid their dues to the Church? If so, do we in our heart of hearts sincerely believe in being honest in our dealings, honest with our fellowmen, honest with ourselves and honest with the Lord? And if we so believe, do we actually practise or live in accordance with this belief? Are we practically and earnestly and seriously religious? Are we genuinely converted? Have we actually shown fruits of repentance and righteous living? Have we fed the hungry and clothed the naked? Have we visited the fatherless and the widows in their affliction? Have our hearts gone out in sympathy to the unemployed, or when the hungry have called for bread have we with hardness in our hearts merely handed them a stone?

Do we partake of the Sacrament of the Lord's Supper regularly each week and do we partake of it worthily? This is the second standard about which I wish to speak. It is a teaching of the the Church and a practice of the faithful, as the Scriptures say, to love the Lord our God with all our hearts, and with all our souls, and with all our minds. (Matthew 22: 37.) We are expected to have faith in our Heavenly Father and to worship Him; we

are instructed to go to our several places of worship on Sunday and there partake of the Sacrament—the bread and the water—in memory of the broken body and the shed blood of the Master. Are there some among us today who are generally regarded as being good Church folks who do not take advantage of the opportunity to go regularly each Sunday to their respective branches and there with bowed heads and prayerful hearts in the Sacrament meeting enjoy genuine worship?

In these days of depression, the down-hearted, the sick, those who are discouraged, the weary and the heavy laden will do well to go to their respective branch chapels and there receive comfort, consolation, blessing and encouragement. We are told in the Doctrine and Covenants, Section 59:

Thou shalt thank the Lord thy God in all things.

Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High. (Doctrine and Covenants 59: 7-10.)

It has been said that no human tongue can speak words whose message is equal in importance to partaking worthily of the Lord's Supper. If we are neglecting to take advantage of this outstanding blessing, are we converted? Are we genuine Latter-day Saints?

**THIRDLY:** Let us measure ourselves by another Church standard, that of watching and praying "unceasingly." The Master said, "Pray that ye enter not into temptation." (Luke 22: 40.) The Bible says distinctly, "pray without ceasing." (Thessalonians 5: 17.) "Watch and pray," the Master said again, "that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." (Matthew 26: 41.)

To pray without ceasing is a practice that should be followed particularly by the youth of our nation today; in these times our young folks are surrounded with pitfalls, yes, with unusual temptations practically everywhere and practically all the time. The words of the Saviour ought to be kept constantly ringing in their ears: "Why sleep ye? Rise and pray lest ye enter into temptation." (Luke 22: 46.)

"Seek ye the Lord" is another admonition that applies also to the people of these days. Those whose lives are well-nigh completed, those who have had long years of experience and know with certainty what things are and what things are not worth while—these are they who ought to call out to the youth of today: "Seek ye the Lord while he may be found." Today is the time to call; tomorrow may be too late. O youth of our nations, "Seek ye the Lord while he may be found. Call ye upon him while he is near." (Isaiah 55: 6.)

Measured by this standard of praying, of family prayers and of secret prayers, how well do you and I measure up? Christ Himself says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is

light." (Matthew 11 : 28-30.) With what degree of regularity and earnestness do we in prayer struggle to put ourselves in harmony with that matchless power, the power of God, that power which comes into human hearts and lives as a result of prayerfulness and righteous living.

I realize that many who have paid little or no attention to religion, ridicule the idea that the light of heaven may shine into human hearts and souls as it shone into the lives of Saul of Tarsus and Joseph Smith, or that it may bring into a human heart a conviction like that which enabled Paul to stand before Agrippa and say, "I saw a vision. I saw a light."

But here are Joseph Smith's own words :

However, it was nevertheless a fact that I had beheld a vision. I have thought since, that I felt much like Paul, when he made his defense before King Agrippa, and related the account of the vision he had when he saw a light, and heard a voice ; but still there were but a few who believed him ; some said he was dishonest, others said he was mad ; and he was ridiculed and reviled. But all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise ; and though they should persecute him unto death, yet he knew, and would know to his latest breath, that he had both seen a light and heard a voice speaking unto him, and all the world could not make him think or believe otherwise ; so it was with me. (Pearl of Great Price, p. 49.)

**E**XPERIENCES like these, it seems, can be understood and most of them can be experienced and enjoyed only through the power of faith. A satisfying knowledge or faith concerning things spiritual cannot come merely through logic or reason, for these come only as a result of righteous, prayerful, religious living. The following familiar words from the Holy Book explain briefly and clearly what I mean :

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7 : 17.)

If we are losing faith, if it seems our prayers are unanswered, let us reflect upon these words which the Lord has given to us in Section 101 of the Doctrine and Covenants :

In the day of their peace they esteemed lightly my counsel ; but, in the day of their trouble, of necessity they feel after me. They were slow to hearken unto the voice of the Lord their God ; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. (Doctrine and Covenants 101 : 7, 8.)

I have mentioned but three of the standards of the Church. Measured by these, are you and am I doing the will of our Heavenly Father? If we are, the promise says it is our right to *know* whether or not there is life beyond the grave ; whether the doctrines advocated are true, or whether these doctrines are false.

Referring specifically again to the three standards which I have named, let me ask :

1. Are we honest, absolutely so? Do we deal justly, honestly and charitably with our fellowmen? Do we pay our tithes and pay our offerings fully?

2. Are we participating in that intense worship which comes from attending our Sacrament meetings and from partaking worthily of the Sacrament of the Lord's Supper?

3. Are we participating in family and secret prayers, earnestly, honestly and with regularity? Are we praying always?

Humbly I pray that by the power of God we may be able, as a result of our living in accordance with these and other standards of the Church, to have faith, to understand, to know and to have a testimony concerning the divinity of the doctrines of the Church and the effectiveness of the Gospel of Jesus Christ.—(Address delivered April 8th, at the 104th annual conference of the Church, held in the Tabernacle at Salt Lake City, Utah.)

## CHARLES A. CALLIS

By BRYANT S. HINCKLEY

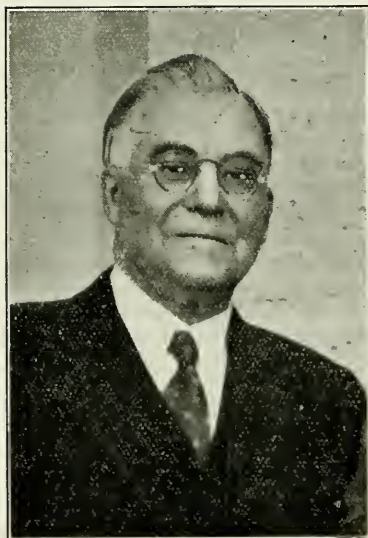
*[Published in the "Improvement Era" from time to time during the past two years, and reprinted in the "Millennial Star" for the benefit of its readers, has been a series of living character sketches of each of the members of the First Presidency and of the Council of Twelve. These short biographies have come from the gifted pen of Bryant S. Hinckley, who is the president of Liberty Stake, a teacher, a writer, and a speaker of note. This article, the latest of the series, concerns a man whose life, which began in Ireland, has been an inspiration and an example to many whose lot was hard but whose hopes were high. It will be appreciated by those who have experienced the hard struggle of growth and the sweet joy of accomplishment.—THE EDITORS.]*

**E**VERY chivalrous heart delights to honour those who conquer the "malice of their fate" through the power of consecrated endeavour.

For a man whose worldly inheritance was poverty, whose school days were spent in a coal mine, whose text books were heavy tools, whose daily task was to win bread for his widowed mother—to conquer these adverse conditions and to serve with distinction as a state legislator, to qualify for the bar and to succeed as a lawyer, to preach with persuasion and eloquence at home and abroad the revealed Gospel of the Master, to preside for twenty-five years over one of the great Missions of the Church, to inspire the lives and direct the activities of thousands of missionaries and finally to be called to the apostleship is an achievement that challenges the admiration of young and old.

To do this requires not only ability of an unusual order, but an unconquerable will and the capacity for prolonged and concentrated effort.

Charles A. Callis is a self-made man in the literal meaning of these words. His broad shoulders and strong hands bear indisput-



ELDER CHARLES A. CALLIS

able evidence that he has been on intimate terms with hard work, that he has known first-hand just what the labouring man pays in terms of toil for his daily bread. He speaks with a full and sympathetic understanding the language of the labourer.

The school of experience through which he has passed has given him an intimate understanding of the plain people and an insight into their problems that few public men have. A man who has worked in a coal mine for twelve hours a day for \$2.50 knows the value of a dollar.

For the better part of fifteen years Charles A. Callis worked in the mines at Coalville, Summit County, Utah. He knows what it is to come from the pit after a long, hard day and wash the dust and grime from his face, only to repeat it day after day.

There may be young men who think the door of opportunity is closed, that there is no chance for them. Not so. Charles A. Callis spent the impressionable years of his life in work that offered little opportunity for growth and culture. Today he stands unabashed in any presence, at home in any society. How did he do it? It is the same dramatic and inspiring story of strong men rising from humble surroundings to eminence. The best friend a young man has is not comfort, but the stimulus and challenge that comes from a hard environment, opposition to which awakens his slumbering powers and reveals his hidden resources. The strongest men have not come from cushioned lives. Soft surroundings often breed failure.

"Charlie," as he is familiarly called, was born in Dublin, Ireland, May 4th, 1865, son of John and Charlotte Quilliam Callis. His father died when Charles was a child. The widowed mother, with her children, moved to Liverpool, where Charles was baptized and confirmed a member of the Church when he was eight years of age.

Two years later the family, consisting of the mother, two sons and two daughters, left England for Utah. They sailed in the s.s. *Dekota*, travelling third class "because," as he smilingly observed, "there was no fourth class." Their coming was made possible through the Perpetual Emigration Fund—a plan adopted by the Church for assisting people to emigrate to Utah.

THE Callis family settled first in Bountiful, Davis County, three years later moving to Coalville, Summit County, where Charles made his home until he went to the Southern States on a mission.

In 1893, he was called on a mission to England, and while there was made president of the Irish conference. On his return he served as stake superintendent of the Y. M. M. I. A. in Summit stake for nine years. In this service he displayed the qualities of a real leader. Cheerful but determined, he faced every obstacle. During one winter he experienced difficulty in maintaining an organization at Echo, which is located down the canyon from Coalville. He had no conveyance—this was prior to the days of the automobile—but before he would allow that association to fail he walked down and back, a distance of ten miles, once each week, giving the lessons and conducting the meeting. Failure is not written in the lexicon of Charles A. Callis.

(Continued on page 490)

THURSDAY, AUGUST 2, 1934

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EDITORIAL

WORD OF WISDOM PERPLEXITIES

RECENTLY a mission president wrote to us for information on a question "which is causing some discussion among missionaries and saints. It is in regard to the present status of the Word of Wisdom." This problem, he wrote, is troubling some of the saints who "demanded that one of the members be disfellowshipped for eating white bread." Furthermore, it has been taught in this mission "that the Word of Wisdom was made a law to the Church in 1870 by a vote of the General Conference."

Now the Word of Wisdom has been called the "Lord's Law of Health." It is found written in the Doctrine and Covenants, Section 89, and was received by the Prophet Joseph Smith as a divine revelation in February, 1833. At that time the science of dietetics was unborn, and learned men knew little about the facts stated in the Word of Wisdom. But within the last fifty years, and particularly within the last thirty years, numerous studies have been made by able investigators in the field of dietetics. These studies have completely confirmed the truths taught in the Word of Wisdom. And out of these have come facts that fully justify learned specialists in declaring that food and its eating is the most influential factor in determining the health of the people. One prominent American doctor recently wrote a widely read book entitled, *Health Via Food*.

But, as might be expected, out of the new dietetics have sprung some ideas that may be termed fads. And many believers in the divinity of the Word of Wisdom have been more or less influenced by these fads. Occasionally certain faddist teachings have been, unfortunately, presented in connection with the Word of Wisdom. Hence some Church members have been confused as to what is and what is not the Word of Wisdom. But all such could easily settle these questions for themselves by a careful reading and study of section 89 of the Doctrine and Covenants. What is not written in the Word of Wisdom is not a part of it.

Now the above is not written with a thought of discouraging the study of dietetics. On the other hand, this writer believes that very much profit can come from a careful study of the facts determined by this science. So far as he knows none of these facts cast any shadow of doubt on the Word of Wisdom. But is it not wise to avoid confusing ideas derived from a study of



dietetics with the written Word of Wisdom? And certainly no justification can be found for withdrawing Church fellowship from a consumer of white bread. The only kind of bread that one of the general authorities of the Church eats is white. Yet perhaps no member of the Church is a more careful and conscientious observer of the Word of Wisdom than he. The highest medical authority in the United States has forbidden him to eat any other than white bread. A well-known and widely experienced physician, a Church member who teaches that the Word of Wisdom is the best health document ever written, prescribes white bread to all his patients who have trouble with their digestive tract.

And yet this writer believes that the weight of scientific opinion is certainly in favour of whole meal bread for people in normal health. But "what is one man's meat is another man's poison." A wise person does not eat what he knows will distress him, or be injurious to him. Milk is declared by the highest scientific authority to be the most nearly perfect food we have. And yet there are some people, apparently normal, who cannot drink milk. Brethren and sisters, we are commanded to "judge not." On the other hand, the Master taught that we should love one another and be patient, charitable, forgiving, and helpful to one another. Let us follow the Master.

As to the Word of Wisdom being a law of the Church: Do not these instructions have the force of a law? Available records do not show that a General Conference in 1870 or any other time voted the Word of Wisdom to be a law of the Church. But it is true that President Brigham Young and presidents of the Church since him have repeatedly urged the people to observe the Word of Wisdom. But why quibble over this matter? The document itself says it was given "not by commandment, or constraint but by revelation . . . showing forth the order and will of God." When "the order and will of God" is made known to a Latter-day Saint, what does duty and good sense call him to do? No consistent Latter-day Saint can do aught but be "honest, true, chaste, benevolent, virtuous," prayerful, observe the Word of Wisdom and the law of tithing, honour his Priesthood, attend sacrament meetings, and be faithful in performing every duty assumed by him in his surrender to Jesus Christ, the only name under heaven by which he can be saved in the great beyond, the destination of every soul.—M.

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At the direction of President James H. Douglas, Minister's Certificates, certifying that the holders are ministers in the Church of Jesus Christ of Latter-day Saints, have been sent to each of the branch presidents in the British Mission. These documents give the holders entrance to hospitals and sick-rooms to which admission is generally denied laymen, and will enable the branch presidents to enjoy greater freedom in their duties of visiting and ministering to the needs of the sick.

## CHARLES A. CALLIS

*(Concluded from page 487)*

In September, 1902, he married Grace E. Pack, an experienced and successful school teacher, who is a woman of sound judgment, of superior intellectual endowments, of rare patience and sweetness of character, who knows how to comfort and encourage a missionary boy far from home.

She has been a constant support and inspiration to her husband in the discharge of his arduous and responsible duties as president of the mission. She was president of the Relief Society of the mission for twenty-five years. Their union has been blessed with eight children.

IN 1896 he was elected a member of the state legislature from Summit County. This was a historic session. In those days United States senators were elected by the state legislature. During this session the contest for the senatorship developed one of the bitterest political fights ever waged in the State of Utah. Fifty-three ballots were cast before a choice was made. There were times when the transfer of two votes would have elected the leading candidate. The most powerful and relentless pressure was brought to bear upon Representative Callis, who could neither be intrigued nor coerced to cast his vote against his convictions. This contest was so bitter and the influences employed were so powerful as to test out the moral fiber of every member of the legislature. When these powerful influences concentrated their efforts upon Charles A. Callis they discovered no weak spots. He is sound to the core.

Many of his influential constituents were disappointed in the stand which he had taken with reference to the United States senator, and he went from the legislature with the impression that his political career was ended, but solaced with the satisfaction that his conscience was clear, that he had followed without wavering the light of his best judgment. His rugged honesty and his unyielding integrity won the confidence of friend and foe. Men who could not control his vote developed a wholesome respect for his integrity.

In the representative from Summit County the miners of Utah had a friend. One of Charles A. Callis's first efforts as a legislator was to provide protection for miners and to safeguard their interests. He was instrumental in securing the passage of three measures which have been of practical and permanent value to all coal miners:

The first provided for an examining board which was authorized to grant certificates to those who proved their fitness for the duties of mining boss.

The second provided that where miners are paid by weight suitable scales should be furnished and the coal weighed at the mine so that any subsequent loss or waste was not charged against the men; and the third, that emergency supplies, including stretchers, blankets, first aid material, etc., should be accessible at every mine where five or more miners were employed.

These measures have resulted in saving the lives of many workmen, and in adding thousands of dollars to their earnings.

Soon after the adjournment of the legislature, at the solicitation of prominent men in Park City who had watched with interest the career of Charles A. Callis, he ran for county attorney and was elected. He had no academic training, little or no knowledge of the law, in fact, no technical preparation for a position of this kind.

Now we get a glimpse of the real man, a revelation of the forces that have made him. He resolutely made up his mind to qualify for his new job. A gigantic undertaking but, without hesitation and in the face of the most stubborn and discouraging circumstances, he took up the task.

Among his friends was Joseph L. Rawlings, one of the ablest and best trained attorneys in the State of Utah, who mapped out with care a course of study for the newly elected officer. Following this outline, Charles A. Callis made arrangement with the County attorney of Salt Lake County to spend whatever time he could in that office studying procedure under the Utah Statutes. In addition to this, he secured the necessary books and went to work and he worked as few men can work.

In eleven months thereafter he took the state bar examination. He describes with emotion his impressions and experiences of that eventful day. There were college graduates and men of experience and legal learning all there for examination. Elder Callis felt keenly his handicaps, and approached the task with humility and misgivings. To the surprise of the examiners, of himself, and of his friends he made a brilliant showing and passed the examination with distinct credit—in fact, he was the only one who received the unanimous vote of the examining board. This was a major achievement.

He was now a full-fledged lawyer, and for six years served Summit County with distinction as its prosecuting attorney. During his law practice he won the confidence of his associates at the bar, of the judges on the bench, of his clients and of the people.

**I**N 1906 he was called to the Southern States Mission and, on the retirement of Ben E. Rich, became president of that Mission, where he remained for a quarter of a century.

As a missionary and as a Mission president he was pre-eminently successful. The reason for this is easy to discover when you know the man. He loves humanity with the passion and patience of a great soul, and at the same time he possesses a sympathy which is deep and boundless. The love of truth and the love of mankind are shining threads that run through the warp of his life.

Here he did his major work. During his administration the membership in the Mission multiplied, branches were organized, chapels were erected, prejudice was allayed, confidence was established and the work moved securely forward on all lines.

More than four thousand missionaries came and went while he presided. The stimulating contact with this man of conviction and understanding not only quickened their faith and inspired them to finer endeavour, but it gave them a loftier conception of their holy religion and planted in their souls a nobler estimate of man. It is a significant thing to touch effectively the lives of

other people. This is a supreme human service. It takes a high-powered soul to lift men.

The hard lessons of his early life have given him a quality of patience which makes most tasks appear easy. His love for mankind makes intolerance impossible. His faith in his fellows and the certitude of his religious convictions give him a quiet air of confidence and a friendly approach that can come only from such sources. If people speak well of his cause, he is quick to express appreciation; if they speak disparagingly he attributes it to a lack of understanding and takes tactful steps to give them a better understanding.

When he assumed the presidency of the Southern States Mission, he secured admission to the bar in South Carolina and also in Florida. While he had no time to practise law and preside over a mission, the fact that he was an accredited lawyer added greatly to his prestige as a minister of the Gospel, and gave him free entrée to circles that otherwise he never could have entered. As a result of this he was able to establish cordial relations with governors, mayors, and other men of influence and prominence.

He was universally esteemed a Christian gentleman and a distinguished citizen in the South, where he lived for many years.

. . . . .

**C**HARLES A. CALLIS is an idealist, but uses practical means to accomplish his ends. His life is a monument of faith backed by high and resolute endeavour. He believes that the Creator supplies quarries, but that He never cuts stone or builds temples without the use of human hands. "Trust in the Lord and do good . . . and verily thou shalt be fed" is one of the divine precepts by which he lives.

Deprived of the advantages of scholastic training he has husbanded with care his time and his energy and has drawn inspiration from the great writers and thinkers of the past and the present. Loveliness and beauty in the written and the spoken word fascinate him.

He has constantly cultivated the companionship of great minds, and the gallery of his memory is adorned with inspiring scenes in the lives of eminent men and with precious utterances from their lips. This is significant, for it is one of the sources of his growth. If we hang beautiful pictures upon memory's walls and live with these long enough we cannot do evil.

Charles A. Callis has a great soul and a deep appreciation of the beautiful in life, with enough Irish wit to meet any situation. He is teachable and tolerant, with a legal training which gives him a judicial attitude of mind; permeating all of this is an exalted love for mankind and a sublime and settled faith in God. These qualities make an invincible combination. It is this combination which has lifted him out of the desolation of his youth and put into his soul the desire to lift others and the power to do it.

The opportunity has come and he will do his work.

He stands a fearless champion of the truth; a soulful and eloquent exponent of the message of the Master—"chosen of God and a friend of man."—(*Improvement Era*, July, 1934.)

## THE 1934 FALL CONFERENCE SCHEDULE

THE 1934 Fall Conferences of the districts in the British Mission will be held on the following dates :

Norwich ... ..	Sunday, September 2, 1934
Welsh ... ..	" " 9, "
Hull ... ..	" " 16, "
Nottingham ... ..	" " 23, "
Sheffield ... ..	" " 30, "
Liverpool... ..	October 7, "
Newcastle ... ..	" " 14, "
Leeds ... ..	" " 21, "
Ulster and Free State (combined conference at Belfast)	" " 28, "
Scottish ... ..	November 4, "
Bristol ... ..	" " 11, "
London ... ..	" " 18, "
Manchester ... ..	" " 25, "
Birmingham ... ..	December 2, "
Portsmouth ... ..	" " 9, "

The district presidents are respectfully requested to make early arrangements for their conference meetings and submit their programmes to the mission president at 5, Gordon Square, London, W. C. 1. All members of each district should be informed of the conference date and public notice be given. Arrangements should be made wherever possible for three meetings on Sunday, morning, afternoon and evening. The sacrament should be administered at the morning meeting.

JAMES H. DOUGLAS

### MISSION BEE-KEEPER APPOINTED

**A**NNOUNCEMENT has come from the headquarters of the British Mission of the recent appointment of Sister Rose B. Bailey, of the Sheffield branch, as British Mission Bee-Keeper. Sister Bailey was set apart to her new office on June 22nd by President James H. Douglas. Her appointment makes her a member of the British Mission Y. W. M. I. A. Board, with the responsibility of directing the mission-wide Bee-Hive work.

Sister Bailey succeeds, as mission Bee-Keeper, Sister Catherine L. M. Horner, who was recently released from service in that capacity to preside over the Mission Y. W. M. I. A. Being thoroughly conversant with the Bee-Hive programme and activities, Sister Bailey is well qualified for her new duties. She has also had considerable executive and supervisory experience, having been active in her branch Y. W. M. I. A. presidency, as well as serving as Sheffield district Relief Society supervisor.



ROSE B. BAILEY

Concerning Sister Bailey's appointment, Sister Horner, Mission Y. W. M. I. A. president, has the following message for the Bee-Hive girls throughout the mission :

"I desire to thank all Bee-Hive girls of the British Mission for the loyal support they have given me, and to ask them to support Sister Bailey in the same way. Sister Bailey is well qualified to take this position, and is capable of helping the girls in any way they need. Bee-Hive Girls, write to her and discuss your problems with her.

"I have had great joy in working as Bee-Keeper and know that Sister Bailey will gain that same joy that comes through service."

Sister Rose B. Bailey's address is 32 Regent Street, Sheffield. All who have problems, questions or suggestions concerning Bee-Hive work will find her willing and anxious to correspond with them.

## A LESSON FROM THE TOWER OF LONDON

ELDER G. HOMER DURHAM

KNOWN to every English schoolboy is "1066." In that memorable year William of Normandy crossed the channel, won the day at Hastings, and set himself up as monarch of the English. He must needs keep his kingdom after obtaining it, so, in 1078 was found erected on Thameside, the beginnings of the famous Tower of London.

In eight and a half centuries, the famous spot has undergone but few changes so far as external appearances go. Flanked by outer and inner walls, bastions, and towers below towers, it presents, in the fog of late winter's twilight, the same picture of pennants flying that the Agincourt-captured Duke of Orleans saw when led thither by good King Henry V. Yet, as one leans over Tower Bridge and glances, one does not think of these things, nor yet of Anne Boleyn's going to an early death within, or the two little brother-princes. For, standing in pensive mood, one sees in passing pageant the tableaux of the Tower from fortress to palace, to prison, to national storehouse and international shrine. And this train of thoughts but leads to its proper source after a while.

Why? And, is it important?

The Tower houses objects of great antiquity, things foreign as well as English. Here are items of historic worth—classified exhibits of crafts—times, and personalities: crafts that were necessary in an age when men lived by the sword rather than by things more modern. Their personalities bespeak their times. Piled up, is the quiet, often metal-like evidence of lives spent—for what? Our answer lies in the Tower and its contents.

It constitutes a field for worthwhile study. The research of a lifetime could well revolve about a single case of quaint models. Student and layman alike might well afford to spend time and energy in such a place. And such a search, begun in sincerity and ending in the same, be it over but a single box, could be termed a search for truth. The results of such a search, even among the eloquent stones of the Tower would, be almost negligible for the time and effort expended, except in rare instances.

From Tower Bridge over the Thames, through the white fog, the Tower of London waves a message. There, is a field of endeavour, rich and enduring; enough so to have retained within its walls the glittering jewels of royalty. With microscope and photograph the researcher goes to work in the field. A field, yes, and rich! But it cannot compare with the Great Field that is everyday being offered to the world.

No lens, no interpretation of old scripts, no photographing of old prints is required of a "researcher" in the field of the Restored Gospel of Christ. More than these are needed. Still, unlike the costly equipment of the archaeologist or the careful historian, certain necessary tools are within the reach of everyone who will apply himself. You and I who are blessed to labour within this Great Field know what those tools are. They are to be used with wisdom and understanding.

Look again at the Tower through the white mists. Those flying pennants wave a deeper message that was at first supposed! So, know now, the Tower—and with it, other things of earth as they are. Fields for development all, the message of Truth restored outshines and harmonizes them, every one.

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## FROM THE MISSION FIELD

**Appointment**—Elder Conway A. Ashton, recently transferred from the Hull district to the British Mission office, was appointed, on July 4th, to supervise the Sunday School and Genealogical activities of the British Mission. He succeeds Elder John D. Riggs.

**Doings in the Districts: Birmingham**—Wolverhampton M. I. A. members sponsored a swimming party at the Wolverhampton Municipal Baths on July 11th. Many came to enjoy the evening's well-conducted recreation.

**Bristol**—Members of the Bristol branch enjoyed a unique outing on Saturday, June 14th, under the direction of the Sunday School officers. From Bristol, in reserved compartments on a corridor train, they journeyed to Weston-super-mare to spend the day bathing in the Marine Lake, and exploring on the new pier. On the way back to Bristol, a delicious fish and chip supper was served to them on the train. Herbert S. Millard was in charge of the outing; participants numbered thirty-one.

**Newcastle**—The Primary organization of the Middlesbrough branch sponsored a concert on July 9th, in aid of the Children's Outing

Fund. A programme of songs and dances by the Primary children was followed by competitive games in which everyone took part. The evening was made complete with dainty refreshments served by the Primary girls. Sister Nellie Thompson was in charge of the arrangements.

**Nottingham**—The M. I. A. conference of the Eastwood branch was held Sunday, July 1st, under the direction of President Walter K. Barton. Featured on the programme were the Bee-Hive girls of the "Rose Swarm," who presented a play, "Eternal Womanhood," and furnished musical numbers.

Swarm Day for the "Rose Swarm" of the Eastwood branch was conducted on June 8th, at the branch hall. During the meeting, which was under the direction of Sister Nettie Woodbury and Bee-Keeper Annie Wild, the girls were presented with the awards that they have earned during the past season. Musical selections were rendered by the Bee-Hive chorus.

The activities of Swarm day were followed on Monday, July 9th, by a ramble to Shipley Gate, where a delightful evening was spent in games and community singing.

A cottage meeting was held on July 11th at the home of Mrs. Ivy Hunt, an investigator of the East-wood branch. The evening was spent in a discussion of the principles of the Restored Gospel.

**London**—Commencing on July 20th, and continuing every Friday until August 24th, the British Mission M. I. A. boards are holding a "summer institute" of special M.I.A. instruction. The meetings alternate between Argyle Hall and the Battersea Town hall, the meeting rooms of the North and Southwest London branches. Included in the calendar of events are special M.I.A. instructions from President Joseph F. Merrill and President James H. Douglas, leadership training, and recreational activities, as well as many special features presented by members of the mission boards. M. I. A. workers from throughout the mission are cordially invited to attend.

The rolling green of Dunstable Downs was chosen by the Luton branch Sunday School officers for their annual outing on July 14th. Splendid weather, and many interesting games made the day an enjoyable one for all. Brother Albert Worby planned and directed the affair.

**Scottish**—The Cosmopolitan Club of the Edinburgh University is an organization composed of students from many different nations. Guest speakers at a meeting of the Club on July 15th were Elders Albert P. Smoot, and Lane W. Adams who are labouring in Edinburgh. An open discussion followed the

talks of the missionaries, and the Club members profitably availed themselves of the opportunity of satisfying their questions concerning Mormonism.

Glasgow and Airdrie branches, under the leadership of their M.I.A. organizations, each enjoyed outdoor entertainment evenings during the month of June. Recreational activities of a suitable type and the fellowship that is always felt when the saints meet together made the outings well worth while.

Open air meetings have once more become a proselyting feature of the Glasgow branch. Two meetings, in which local members participate, are being held each week, and the practice is expected to continue throughout the summer months.

**Sheffield**—In Conisbro, where a special field had been procured, a district M. I. A. outing was held on Saturday, July 14th. Running races and a mixed cricket match were the features of the day.

The outing was planned and directed by Brother John Ianson-Holton, jun., and Sister Lilian Clark, district M. I. A. supervisors.

**Personals**—To Sister and Mr. George Gilliam, on June 26th, was born a son. Sister Gilliam is a member of the Wolverhampton branch.

Joy Worrall was the name given to the infant daughter of Brother and Sister William Worrall, of the Wigan branch, on July 8th. President N. H. Rickard officiated at the blessing.

#### CONTENTS

Standards of True Christian	ule ... ..	493
Living ... ..	481	Mission Bee-Keeper Appointed 494
Charles A. Callis ... ..	486	A Lesson from the Tower of
Editorial: Word of Wisdom	London ... ..	494
Perplexities ... ..	488	From the Mission Field... ..
The 1934 Fall Conference Sched-		495

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